4: Pierson Z-4,5 (1935-1937) 1967
SOll Bahia Brazillans SOll

Two of the six speakers at the dedicatory exercises for the newly constructed Instituto de Cacau on the following day were *brancos da Bahia* (each with only slight indications of Negro ancestry), and four were whites.

During the visit of a neighboring governor, a procession formed in the Avenida Sete de Setembro to escort the distinguished visitor, together with the Bahian governor, Juracy Magalhães, to the latter's palace. Riding in the procession, alighting in front of the palace, and following the two chief executives into the spacious rooms of the governor's mansion, were presumably the city's political élite, all in formal attire. Of a total of 99 persons, 70 were whites, 22 were very light mulattoes with only slightly noticeable traces of Negro lineage, 7 were dark mulattoes, and none was black. Of the escort of 23 army officials dressed in appropriate uniform, 9 were whites, 12 were very light mulattoes, 2 were dark mixed-bloods.

Of 46 members of the state legislature, 69.4 per cent were whites, 15.2 per cent were *brancos da Bahia*, and 11.0 per cent were mulattoes.[23] Of 14 aldermen, 8 were whites, 4 were *brancos da Bahia*, and 2 were mulattoes (both very light).

In legal proceedings no discrimination is at all evident. Colored individuals appear not only among the defendants but also among those engaged in the defense or the prosecution, as well as among the jury itself. Whites, however, predominate.

Of the officers of the medical association, 6 were whites, 3 were *brancos da Bahia*, and 3 were mulattoes. Of 18 members of an elective supervisory body for the legal profession, 14 were whites, 3 were *brancos da Bahia*, and only 1 had noticeable evidence of mixed ancestry and that principally

[23] One deputy was a black, and there was also 1 *mameluco*.

4: Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazilians SOll

palm flat in horizontal position in contrast to a vertical placement for indicating the height of a lower animal.[19]

Although one is not likely to find any Bahian black who has not been given at baptism a "Christian name," nicknames are very common, and many individuals are much better known by them than by their given names. Among such *apelidos* one will occasionally discover terms of probable African derivation; for instance, Okê, Bábá Cumdê, Cobê, Oum, Tau-édê, and Au-weh, all nicknames of members of a local labor union; or, among personages in the fetish world, such names as: Manoelzinho de Oxóssi, Lourenço Lemba, Maria de Tempo, Senhora de Yemanjá, João de Zázé, and Flaviano Cavungo, each of which recalls the African *orixá* to which the individual in question is dedicated.

Exercising considerable prestige among a portion of the Bahian population is the *babalaô*, or *olhador*, whose primary function, it seems, is to foretell the future; the *curandeiro*, who by means of herbs, prayers, and other magical manipulations seeks both to treat and to prevent disease; and the *feiticeiro*, or "witch doctor," who, for a price, works black magic. The office of the *babalaô* is occasionally exercised by the *pae de santo*, or priest of the fetish cult, although his function is more particularly that of supervising the rituals and public ceremonies of the cult and overseeing the sacred properties. To some extent he also exercises the function of a *curandeiro*.

[19] A form of greeting recalled by older blacks but rarely used today is as follows: If the individuals are social equals, each lifts his hands, palms outward, and grasps the hands of the other in such a way that the fingers of the one are interlaced with the fingers of the other, after which the "*egun* grip" is exchanged; if not social equals, the individual of greater prestige places his right hand over the closed hands of the other.